/125 cont./

58 171 671 therefore also to the Sarakatsani, marriage a) is always religious; b) it is precluded by collateral relationship up to the sixth degree (second degree cousins); c) it can be dissolved by divorce; d) a new marriage is legal.

Religious marriage and the obstacles imposed by kinship are likewise recognized in customary law. Divorce and remarriage are not.

582 671 Between these two laws, the official and the customary, there is no /126/ incompatibility, since the second is more strict than the first. However, the differences do not end here. That is to say, we must concern ourselves systematically and in detail with Sarakatsani marriage law.

582 Its first rule is ethnic endogamy in the sense that marriage is permitted only with Sarakatsani. Marriages with sedentary peasants, although very unusual, are tolerated.

582 186 [153] However, marriages with other nomads of the country, with above all, the Koutsovalaque are strictly forbidden. "If you marry a Koutsovalaque you risk catching leprosy," (1)

1. Hadjimichali: A, I, [illegible].

the Sarakatsani say. This sanction, this threat, rather, which tradition holds up against every infraction shows very well the importance attributed by our nomads to this rule to endogamy which stands against any promiscuity of an ethnic order that risks bringing about a confusion between them and the Koutsovalaque /who are/ also nomads and sheepherders, and moreover, Latino speakers /Latinophones?/.

582 The second rule has to do with the prohibition of marriage between relatives. In fact, collateral blood relationship prevents marriage up to the eighth degree. This means that after four generations, that is to say, between the great-great-grandchildren of the same ancestor marriage [613] is permitted. Thus a lineage which, up to that degree, has followed an exogamous rule in relation to itself and consequently progressed by expanding through alliances, may from then on become endogamous and turn inward again.

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776 Sarakatsani do not give a detailed description, are only nominally fused with the Satan of Christian tradition. These are the saïtanarei; they harm men, but they do not lead them into temptation. Others, such as the kalikantzari, which we have already mentioned, rather ressemble practical jokers. Finally, the Daoutis, a dreadful spirit, attacks the flocks and exterminates them.

776 823 The saïtanarei usually frequent caverns, precipices, mountain passes, the crossings of roads and footpaths, thoroughfares, fig trees and nut trees, the places where the flocks take salt. In crossing the mountain one sometimes sees "bell holes," as they are called by the Sarakatsani, deep hollows /265/ in the bare rock in the shape of inverted bells; these resound with the cries and roars of these spirits. One must at all costs avoid passing near these holes. For the same reason, one must avoid sleeping on the [828] passes. "If you fall asleep there," the Sarakatsani say, "you will have 776 terrible nightmares." One must also beware of passing through the small 821 tornadoes of summer. The wind which rises in the form of a column of dust and dead leaves shows that a flock of demons is performing a circular [753] dance. The bold one who approaches it will most certainly be stricken with 776 headaches and vertigo. (42) Analogous dangers and even serious illnesses, 753 42. Probably because of the circular movement.
824 indeed incurable illnesses, lie in wait for the one who falls asleep under a fig tree or a walnut tree. (43)

43. Obviously because of the aromatic volatile oils (essences) which their leaves contain and which the sleeper inhales. The dangers that come from tornadoes and trees are mythically represented by the Sarakatsani.

776 [824] These trees are regarded as being inhabited by supernatural beings.

However, it is not always easy to avoid encountering these demons. [487] The passes are obligatory crossings in the mountains, and the haunted cross- [751] roads and footpaths are not avoidable. Thus, in order to protect themselves [263] against ill effects from these encounters, the Sarakatsani always carry with [783]

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men comes from the Church. We shall speak of it in connection with religion.

As in the case of the demons, one also distinguishes several categories of fairies. There are fairies dressed in white and others dressed in black. The former also wear multicolored clothing "like the gypsies," the Sarakatsani say. All are dangerous. The first can metamorphose man into anything and even carry him off if they are able to steal from him an object that belongs to him. On the other hand, if the man happens to appropriate one of their personal objects he becomes their master. People even tell of a man "who, having stolen a fairy's kerchief subdued her and finally married her." The second /type of fairies/ have the habit of calling to a passerby and anyone who is rash enough to answer becomes voiceless. They can also strike him with incurable illnesses, make him insane, disabled or infirm for life. The first type frequent springs and streams. One can hear from afar, especially after twilight, their voices and their laughter. For they love lively conversation and jokes and they give themselves up to it while spinning. Very often their presence is announced by the sound of violins. It sometimes happens that a Sarakatsani, passing these places the next day finds on the ground the weight from a spindle left there by the supernatural spinners. (57)

57. The Sarakatsani of "Plaka" (Pélasghia) showed us a "fairy weight" on which we shall comment farther on.

The black fairies haunt gorges and wooded ravines and the depths of the mountains. Avoidance of these places, of sleeping near springs, and above all carrying incense and salt always on oneself are the common methods of protection of the Sarakatsani. They explain that salt, a heavy substance, makes a man heavy and thus the fairies cannot take him away.

The moires, fairies of fate who are three in number, come down close to the newborn child three nights after its birth and determine its destiny

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must then dipose them favorably toward her child. In order to do this she places near it a cup full of sweets and honey, offering it at one and the same time to the fairies and so that "fate in store for it may be sweet"-- a procedure with a double efficacy. According to the report of Madame Hadjimichali, the Sarakatsani the next day look for a black dot on the nose of the child; its position reveals the verdict of the moires. Placed near the forehead, it foretells a happy fate; near the base of the nose it is a sign of ill fortune. (59)

59. Ibid., D.I., p.[illegible]

The last category of supernatural beings which threaten men are the ogres, fabulous personages, heroes of numerous tales especially meant for children and told in front of the fire during the long winter evenings. (60)

60. Carsten Höeg: Ibid., A. p. 50 f., presents a regular collection of stories of ogres.

We shall not dwell further on these legends which require literary analysis.

The magic rites that protect against illness aim more at prevention than cure. By enriching the body's potential one avoids "evils." The idea that the Sarakatsani form about the latter is rather confusing, supernatural attack and disease or physiological disorder being very often identified in their thinking. Hence magical intervention must be exerted in connection with particular circumstances in the lives of men and animals--circumstances of "transition" according to the current terminology--without detriment to other interventions on various occasions.

The moment the child comes into the world its lips are smeared with some drops of blood from the woman who has borne it. If it is born with a caul, the membrane that covers its face is carefully removed by being drawn toward the chin and not toward the forehead, in order to avoid strabismus. The membrane then serves as an amulet. In order to stop the bleeding of the umbilical cord they put on the bleeding end the ashes of a burned bit of the father's cloak.